

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 28

Aug 2022

Issue 2

Cover Page



The cover page of Aug 2022 issue of Vedanta Sandesh is an endangered bird called as the Little Florican. Its local name is Kharmore (grass peacock) or even Likh, while its scientific name is *Sypheotides indicus*.

Little Florican is the smallest of all the Bustard family birds found in India. Male is striking black with pale wings and a filamentous crest. Female is light brown, and is less eye-catching, but her size and shape sets her apart from other similar species. Difficult to detect in tall vegetation, male's unique courtship dance puts him in view during the breeding season, because of which it is also called as the 'Jumping Jack'. It is a bird of open grasslands with scattered bushes & scrubs.

With the global population now estimated at just 1,500 adults, and around 300 in India, this unique & beautiful small bustard has been classified as endangered, and all possible efforts are being made to conserve it. Om Namah Shivaya.

S T A N D A R D S



Vedanta Sandesh

Aug 2022



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Vedanta Sandesh

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वैराग्यं च मुमुक्षुत्वं
तीव्रं यस्य तु विद्यते।
तस्मिन्नेवार्थवन्तः स्युः
फलवन्तः शमादयः।।

In whomsoever, there is an intense spirit of renunciation and yearning for liberation, in those people alone there is fructification of the blessings of qualities like Shama (Mind-control) etc.

Vivekachoodamani - 30





Message from Poojya Guruji



VEDANTIC SAMADHI



amadhi - in Yoga and Vedanta:

Samadhi is defined differently in Vedanta and in Ashtanga Yoga of Maharshi Patanjali. Patanjali prescribes some specialized efforts to practice Dharana, Dhyana which culminates in Samadhi, where also some effort-based purushartha is required. On the other hand in Vedanta, the first step is Karma-sanyasa by





Vedantic Samadhi

realizing the limitation of any karma as such. Thereafter it is some knowledge and realizations - all the way. As we realize the subtler realms of the implications of our notions about ourselves and of all the things which we consider real, we as though keep negating something or the other and thus keep progressing towards attainment of the so called state of Samadhi. So it is knowledge all the way. Samadhi is ultimately the state of waking up in the state of non-dual 'being' - and that also without any karma whatsoever, but just by some knowledge.

“There is a big difference in Samadhi as attained in Yoga and in Vedanta.**”**





Ashtanga Yoga is not the way to go :

Karma does have a limited role, but never in the attainment of real Samadhi. I say real samadhi, because a state of relative quietitude can also be attained by some effort too in the form of some internal & external changes, but all such people know from their own experiences that 'such' peace of mind and quietitude doesn't last. We as though come back to square one from where we started, and therefore there is a need to have some more of the so called 'sittings'. The Kaivalya which is talked in Yoga Sutras is attained by some subtle efforts (karma) alone. This is the fundamental difference between the Samadhi talked about in Vedanta and Ashtanga Yoga. Sri Adi Sankara in his Brahma Sutra





Vedantic Samadhi

Bhashya negates the various premises of Patanjali darshan very thoroughly & even mercilessly.

“Anything attained by karma is always impermanent.”

If Ignorance is the Problem, then Knowledge alone is the Answer :

When anyone does a thorough mimamsa on Bandhan and Mukti, then it is realized that as Brahman is all pervading and yet we take ourselves as a petty isolated individual, therefore the problem is only of ignorance. If a problem is just ignorance, then the solution obviously has to be just knowledge and knowledge alone. Yes, Vedantic scriptures also talk about some karma, but that is just to clean up and polish our faculties so





Vedantic Samadhi

that we invoke our capacities of deep & subtle enquiry. Having refined our faculties, specially the intellect & mind, there is no role of any karma thereafter. One formally takes up Karma-Sanyas and dedicates themselves to exploring the potential of enquiry, contemplation and meditation - by Sravana, Manana and Niddidhyasana.

Drg-Dryshya Viveka :

In Drg-Dryshya Viveka, a text by a renowned Acharya of Vedanta, he says that the Maya shakti has two components - Avarana and Vikshepa. Avarana veils our power of discrimination, and Vikshepa projects a world of imagination. The non-apprehension cou-





Vedantic Samadhi

pled with mis-apprehension creates duality and we start taking the ephemeral world of perception including our own identity - as real. The text reveals that the Avarana shakti basically effects our discrimination at two levels. One inside and the other outside. Inside, it veils the clear difference between the Drg (Seer) and the Dryshya (Seen); and outside, it veils the difference between the Existence and Upadhi, in the form of Naam & Roopa.

“Two kinds of Vivek need to be done - Drg-Dryshya Vivek and Brahma-Sarg Vivek.”

Brahma-Sarg Viveka :

All what is required is just viveka or clear discrimination between 'Drg & Dryshya' at one level, and the so called 'Brah-



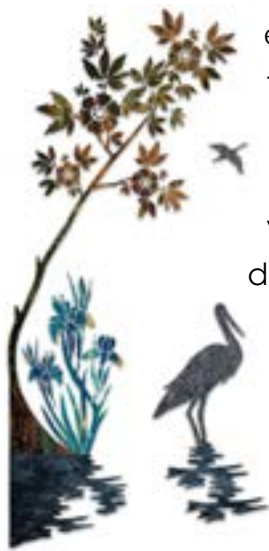


Vedantic Samadhi

ma-Sarg Viveka' at another level. The abhyasa of Drg-Dryshya Viveka is done with eyes closed, while the Brahma-Sarg Viveka is done with eyes open. This is all what is required to glide into Samadhi. We don't need any karma or efforts like concentration etc on anything - as in Yoga, but just to clearly know the things 'as they are'. There is a sea of difference between doing and knowing. No wonder there is no place for Sanyas in Yoga, but is an integral part of Vedanta.

Savikalpa and Nirvikalpa Samadhi :

The Samadhi at both the internal and external levels is broadly divided into two levels - Savikalpa and the Nirvikalpa. The Savikalpa further has two stages called Dryshyanu-viddha Savikalpa Samadhi, and Shabd-anu-viddha Savikalpa Samadhi. While doing





Vedantic Samadhi

Drg-Dryshya Viveka the first kind of Samadhi implies that we clearly 'see' Drg and Dryshya - as they are. With this viveka we 'see' the Drg or Sakshi untouched by all the Dryshya - objects of our knowledge. Sakshi remains untouched and unchanged in & through all experiences, while the objects of knowledge keep changing. So the viveka is easy & obvious. Having isolated and focused our

“Having isolated and focused our attention on the Seer, we realize that it transcends time.”

attention on the Seer, we realize that it transcends time. It is always there and is effulgent too. This helps us detach from all seen and thus we attain a profound balance and peace - the fragrance of Samadhi starts. Then comes the second level, wherein we get deeper insights about this seer from the scriptures. Thus





Vedantic Samadhi

our knowledge of the Sakshi gets deeper and valid - we appreciate it as Sat-Chit-Ananda. Because we take the help of the Shabda or Lakshanas given by the shastras to get deeper insight into the truth of Sakshi, this is called Shabdanu-viddha Savikalpa Samadhi. Finally comes the Nirvikalpa Samadhi, which is really speaking not attained by any self-effort but by being overwhelmed by the anand of our being the one non-dual Brahman.

Nirvikalpa is Thoughtless Samadhi :

Just as in Drg-Dryshya Viveka, in the second level of chintan too, meaning in Brahman-Sarg Viveka there are two stages in Savikalpa and finally gliding into the Nirvikalpa. In the first stage we need to 'see' that existence is the com-





Vedantic Samadhi

mon and constant denominator in & through all the objects of the world, and the forms & their names alone vary. We need to just appreciate the pure existence as the untouched substratum of all. Having isolated Satta from Naam & Roopa, then we go deeper into the truth of this Satta with the help of scriptures and make our appreciation more clear & deeper. This by itself makes us also as pervasive and immaculate as the self-effulgent existence. When this alone is realized as real, then everything gets negated and the joy of this knowledge helps us glide into the Nirvikalpa Samadhi - where no thinking is required.

“In every form just appreciate the ‘pure immaculate existence’ as its untouched substratum.”





Vedantic Samadhi

Vedantic Samadhi is the way to go :

This is how the Samadhi is as revealed in Vedanta (Upanishads and Bhagwad Geeta). It is obvious this is a class by itself. Knowledge all the way and just negating all that which is not real. Anything accrued by karma is perishable but that which is realized by knowledge alone is permanent. So the method as revealed by Vedanta alone is right and valid.





SADHANA
PANCHAKAM

Swamini Samatananda



Sadhana Panchakam



प्राक्कर्म प्रविलाप्यताम्।

Completely resolve the accumulated (sanchit) karmas with knowledge.





SADHANA PANCHAKAM



angati:

In the previous sopanas the Acharya pointed out to negate the objective world and bring about a strong conviction of 'aham Brahmasmi'. This awakening of 'aham brahmasmi' only takes place when one directly sees 'Brahma satyam jagatmithya' through the process of discrimination between the inert and the life principle, discrimination between the real and the unreal.





Sadhana Panchakam

By negating the objective world which includes not only the objects outside but also the body, mind and intellect, the state of Brahman is revealed. When the awareness of 'aham brahmasmi' becomes as clear as seeing a fruit in one's palm then no deliberate will or effort or practise of nididhyasanam is required. 'I am Brahma' is now a spontaneous conviction. Such a man of steady wisdom is called a Jivanmuktah. The state of Jivanmuktah is liberation from the sense of enjoyership and doership.

“Brahman stands revealed when all anatma, including our body, mind & intellect, are negated.”

The entire story of an enjoyer and doer samsari begins with a sense of limitation thus giving birth to a sense of enjoyership (bhoktrutva) which then compels one





Sadhana Panchakam

to perform actions to fulfil the sense of enjoyership. (kartrutva).

As long as the sense of enjoyership and doership exists one is bound to perform actions and then bear the fruits of actions. A person who is entangled in the cyclic effects of karma gets entangled in the continuous chain of sanchit karmas, prarabdha karmas and aagaami karmas. An imaginary entity with an individuality of enjoyership and doership is a Jiva. This Jiva, due to the ignorance of his blissful nature goes on an endless trip of seeking and enjoying worldly pleasures from one life to another. A karmic cycle of karma and karma phala-actions and the fruits of actions becomes natural to the seeking Jiva. Thus the 'karta-bhokta





Sadhana Panchakam

jiva unknowingly builds a strong bondage of karma bandhana. But how does one get liberated from this endless cycle of karma and karma phala. This has been answered in this sopana of Sadhana Panchakam.

“Every karma begets two fruits - drushta and adrushta phala’s.”

Whenever an ignorant person performs any action or karma there are two types of fruits that one bears. One is drishta phala and the other is adrishta phala. Drishta phala is the immediate result of any action like the satisfaction of hunger once we have had our meal. The second is adrishta phala. This comes at some point of time later on when it is mature enough to be passed on to the doer of the action. But when a person negates the world and all his identifications with the body and mind he awakens in a state of self-content-





Sadhana Panchakam

ment. Then there is no doer and there is no enjoyer. In such a case if there is no doer then the possibility of an enjoyer is also negated. In this manner the procurance of karma phala is negated and resolved. Thus a Jivanmukta is freed from all actions. His accumulated (sanchit) karmas get resolved in the state of Brahma and are not available to bear fruits. In fact this process begins in the earlier stages of karma yoga itself when one performs actions surrendering his sense of doership and enjoyership at the feet of Ishvara.

It is only with valid knowledge of the Self through shravana, manan and nididhyasanam that, one is freed from this bondage of karma. Awakening in the state of self-contentment is awakening in a state of Brahman which is free from the fragmented existence of karta-bhokta jiva.





Sadhana Panchakam

There is no source of joy other than Me. Therefore, there is nothing to be achieved from the world outside. The triputi of karta-karma and karan, the triputi of bhokta bhojya and bhog is resolved by discovering the non-fragmented state of the Self as poorna Brahman. There is no object of joy to be pursued outside and therefore no bondage of doership. So when the karta bhokta jiva has been resolved in the state of Brahman then there are no sanchit karmas. The sanchit karmas in this sopana are called as 'prakkarma'. When there is no karta then there is no bhokta. For such an enlightened person the praakkarmas get resolved like roasted grains which cannot be fructified further. Such an awakened Man of wisdom is a Jivanmuktah. A Jivanmuktah alone becomes videhmuktah, that is he is freed from the continuous cycle of birth and death.





Mail from Poojya Gururaj

Handling Problems :

Q: I want to get some guidance for my problems, but fear that when you hear 'my tragic story' then you also may get disturbed which obviously I don't want, so I hesitate. Should I tell or not?





MAIL FORM POOJYA GURUJI

Om Hari Om.

Well, thanks for your kind consideration about my possible disturbance hearing your apparently great problem, but while you show necessary consideration, you do not seem to be a practical person.

There are many tragic things happening in the world, just think, as to what





Mail from Poojya Guruji

are those things by which 'we' get disturbed. We basically get alarmed by those things alone which shatter 'our comfort zones'. Everyone is dependent on something or the other, and it is these things & people alone which are responsible for our happiness and security, and these alone become the cause of our grief too. Think. Isn't that so? Every-

“We get disturbed by those things alone which shatter 'our comfort zones'.**”**

day many people die in accidents, so many soldiers may die on the borders, so many people die in hospitals etc, not to talk of so many heartbreaks and other problems like financial downfall etc. Now, let me ask you - do 'you' really get terribly disturbed or grieved by these stories which you read in the newspa-





Mail from Poojya Guruji

pers. You must be getting momentarily sad, but then the life goes on, no terrible grief etc. comes. Why? Simply because a person gets disturbed only when 'our' comfort zone gets disturbed. If that be so, then why do you think that I will get disturbed by your tragic stories?

As a Sanyasi we voluntarily leave all our dependences on our family, financial securities or even social securities. Our philosophy is to know that which is real & permanent, which is God, and know him to be my very Atma. That's the life & philosophy of a sanyasi. When I am not dependent on anything or anyone in particular, then they do not constitute my comfort zone, and then nothing in this realm really disturbs we people. We stand like a lighthouse in the midst of surging waves of an ocean. So relax and tell your story fearlessly. Rest assured any





Mail from Poojya Gururaj

sanyasi and more particularly a student of Vedanta, worth their salt, will never get disturbed by anything whatsoever in the world. Disturbance shall definitely come to those who are still dependent on things outside.

“**D**isturbance shall definitely come to those who are still dependent on anything outside.”

Talking about your problems, even they need not necessarily bring any helplessness and grief in 'your' life too. When the mind is weak, every change brings fears, and if the mind is still weaker, then every challenging situation becomes a synonym of a problem. So it is not the situation alone which brings grief, but really speaking it is our incapacity to find a way out of the situation which is responsible for our grief. Weak mind comes because of a life of excessive depend-



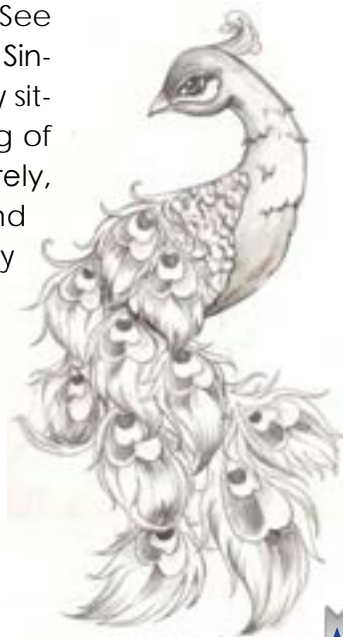


Mail from Poojya Guruji

encies & attachments and subsequently we have a dull mind. Then you become so worried and you lose your balance and can't think properly. This is the cause of grief and helplessness, not the situation per se. We sincerely believe that every situation has some hidden blessing in it, so instead of worrying, we rather keep an open & positive mind and look out for the possible blessing in it. No question of worry whatsoever.

Bhagwad Gita therefore tells us to retain our equanimity in all situations of life - whether they are cordial or uncordial. See this as an extremely important quality. Sincerely believe in God, who gives every situation and that also for the well-being of his beloved children. Believe this sincerely, and you too shall drop all worries and grief in your life, howsoever tough they are. Try.

Lots of love & om.





Gita Reflections

Gita Ch. 2 Sloka 55

Swamini Samatananda



Gita Reflections

आत्मन्येवात्मना तुष्टः ॥

(*Gita Ch. 2 / Shloka 55*)

Atmani eva
atmana tushtah.

(Gita Ch 2 / Shloka 55)





GITA REFLECTIONS



angati:

The second chapter of Bhagwat Gita is seen as a summary of the entire Gita. It gives us an outline of the entire upadesha of Bhagwan Sri Krishna. Having discerned the goal of human life as one beyond the limitations of time and space, Bhagwan further goes on to tell us the means to awaken into this state of limitlessness, by introducing the attitude of karma yoga to prepare the mind for such





Gita Reflections

knowledge. Bhagwan spoke of the liberating state of a Jiva and how one can awaken into it. Finally, the chapter concludes with Arjuna's desire to know what is the state of a 'Man of steady wisdom'. Arjuna asks five questions in all regarding a Man of steady wisdom. How does He intermingle with the world? Does he interact with the world around or does he live secluded from everyone? How does he face the ups and downs of life? How does he sit with himself? In this part of the sloka, Bhagwan has answered the first question of Arjuna regarding the nature of a Man of steady wisdom which is 'Atmani eva atmana tushtah'.

“A Jivanmukta is contented within the Self and by the Self.”

Atmani eva atmana tushtah:

A Man of steady wisdom is contented with-
in the Self and by the Self. This is a state that





Gita Reflections

a wise Man has awakened into by casting away all his desires born of ignorance and misapprehension. The story of self-centric desires traces back to a sense of lack within, born of the conviction that I am a petty limited fellow and therefore fulfilment can come only by achievements from the outside world. Thus, bringing about an equation of a sense of enjoyership and a sense of doership.



Such an individual comes to live a life of relative and conditional happiness. I am happy because of something not because I am of the nature of bliss. I am happy because I am rich, I am happy because I am powerful, I am satisfied because I have a big status, I have a good family, car, friends, and so on and so forth. This is the story of every human being as





Gita Reflections

long as he continues to live in a state of ignorance of his own limitless and glorious nature. Happiness, joy and satisfaction is always beyond the horizon. It is always because of something, its not here and now. In this manner, an ignorant and deluded Jiva constantly dances to the tunes of worldly desires. And the tragedy is that the desire for wealth, fame, relationships, status etc. is like eating a laddoo in a dream world. We can eat as much as we like, just as in a dream but the fact is, that it is never going to satiate either the body or the mind. We have been seeking and experiencing worldly joys from innumerable births but we still stand thirsty for more.

“When fulfillment is away, beyond the horizon,
then know yourself to be ignorant.**”**

The only means of liberating one's self from this constant seeking is by discovering the self-ef-





Gita Reflections

fulgent and blissful nature of the Self. By seeing the self as complete within. The only means to this state of fulfilment is knowledge. It is only with Self- knowledge that the wrong identification with the world and the body, mind and intellect can be dropped and the true nature of the Self can be unveiled.

A Man of wisdom has dropped all worldly desires by discriminating between the permanent and the impermanent. He has gone through the process of Self-enquiry and has negated the illusory world like the peel of a banana, thus unveiling the self-illuminating and blissful nature of the Self. For him, the world is an imaginary dream-like existence, which reflects joy which is as momentary as lightning in the sky. Yet the beauty of such awakening does not lead to a dislike towards the



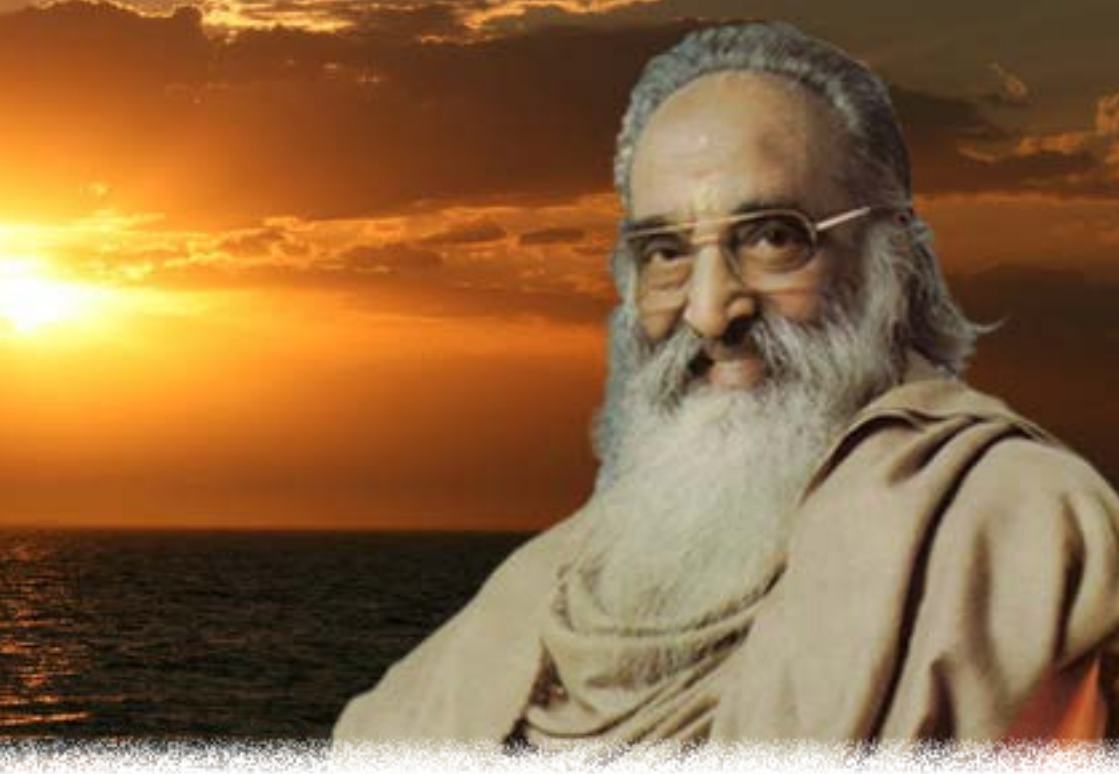


Gita Reflections

world, rather such wise men live life fully. Life is no more a look out for joy and satisfaction but every moment, every action is an expression of joy and love. The vision towards the entire cosmos is seeing everything from inert to living as my very own atma. There is no sense of duality. Every action is an expression of love and contentment.

This is the divine state of a Man of steady wisdom. Contented and blissful.





P.P. Gurudev
Swami Chinmayanandaji

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The Art Of Man Making
A Popular Doubt





THE ART OF MAN MAKING

In the previous chapter, Krishna forcefully laboured to convince his listener that man must strive to renounce, and thus eliminate his ego and egocentric passions from his heart, when his hands and legs are vigorously employed in actions of pure service in the world outside. This Krishna termed as Sannyasa, But earlier there was a call to action-a roaring demand to take up the pursuit of Yoga. "Take refuge in Yoga-Arise O Bharata!" (yogamatishthottishth Bharat).





The Art of Man Making

These were the concluding words of the last chapter.

Naturally, the alert and vigilant intellectual in Arjuna suspects a palpable contradiction in the discourse of Krishna. The warrior prince knows no hesitation. He immediately shoots his doubt at Krishna. The opening verse of this chapter is Arjuna's doubt. The Pandava Prince asks, "You recommend renunciation of action and again you emphasise its performance. Of these two, which one is the better path, this you tell me decisively. Now we are really confused. The two paths seem contradictory. One suggests that all actions must be renounced (Sannyasa) and the other exhorts us to actively participate and get totally involved in the problems besetting us socially and individually.

“A samvad is all about trying to resolve all palpable contradictions in the Guru's upadesh.”





The Art of Man Making

Here the subtle meaning is lost on Arjuna. Krishna rightly feels that his audience may comprise many like us who would make the same mistake. Renunciation of the ego in actions is termed as “renunciation of action” (karmanaam sannyasa) and giving up our anxieties for the enjoyment of the fruit of action is called Yoga (karmayoga).

In fact, the state of perfect awareness of the universal Oneness can fill the bosom only when both the ego and its passions are eliminated. These create (1) the I-do mentality (ahankar), the sense of agency, the vanity of doership (kartrutva bhava), and (2) “I-enjoy” mentality, the thirst for desire gratifications, the sense of enjoyership (bhokrutva bhava). These two, ‘doership’ (kartrutva bhava) and ‘enjoyership’ (bhokrutva bhava) together constitute the psy-





The Art of Man Making

chological block that exiles us from our divinity, culture and nobility, that hurls us into an arena of a selfish life of sense gratifications.

“On Karma-Yoga we drop the ‘sense of enjoyership; while in Sanyas, we drop the ‘sense of doership’.”

The ways of giving up the ‘sense of doership’ (kartrutva bhava) constitute “renunciation of work” (karmanaam sannyas) and the ways of dropping the ‘sense of enjoyership’ form Yoga (karmayoga). So then renunciation of the ego and service of the world is Sannyasa, while to curb the anxiety to enjoy the results of actions and thus serve the world is Yoga. Once we understand what the Shastras mean by these terms, our doubts should lift readily. The Pandava Prince pointedly wants to be guided to a single path: either “total renunciation” (Sannyasa) or “complete action” (Yoga).





The Art of Man Making

As a true teacher, Krishna understands the very source of this confusion in Arjuna and takes up the job of clearing it for him. Announces Lord Krishna, Both renunciation of action and performance of action lead to freedom, but of these, the performance of action is superior to the renunciation of action. In Sannyasa, the renunciation of action, we are required to give up our 'sense of agency', the powerful 'ego-sense' in us. This is indeed more difficult for a beginner than Yoga, the performance of an action, wherein we are only asked to shed our anxiety to enjoy the fruits of action-i.e., our 'sense of enjoyership', the irrepressible pursuit of desire-fulfilment. Therefore, Krishna declares, "Of these, the performance of action is superior to renunciation of action" (tayostu karma sannyasaat karm yogo vishishyate). Why does Krishna insist that Sannyasa is so very difficult and why is Yoga so vigorously recommended as the easier of the two paths?





The Art of Man Making

The Lord in the following verse intelligently hints at the subtle difficulty in the pursuit of the path of renunciation of the ego, by holding up to us the purity and glory of a true Sannyasin. Says the Lord, He is to be known as a constant Sannyasin who neither likes nor dislikes: for, free from the pairs of opposites, O mighty-armed, he gets easily freed from bondage. So a Sannyasin is not one who has shaven his head clean and who wears an ochre robe. But he is one from whom the ego-sense has fled completely. He has neither likes nor dislikes (yo na dweshti na kankshati).

Likes and dislikes for the objects of the world arise from our Vasanas. When we have Vasanas, things conducive to their satisfaction are things we like, and things which are unconducive are things we dislike. Thus the texture of our Vasanas decides our likes and dislikes. A smoker likes





The Art of Man Making

cigarettes and a drunkard likes his glass of whisky. When Vasanas are changed, then likes and dislikes also change.

“The texture of our vasanas decide our likes & dislikes.**”**

“He is to be considered as a constant Sannyasin” (nityasannyaasi) who has neither likes nor dislikes” (yo na dveshti na kaankshati). Therefore, a Sannyasin is he who has no Vasanas and consequently no likes and dislikes. Whatever comes to him is welcome. He neither loves nor hates, for he is no longer functioning in the relative field of the ego. Such an individual who has sublimated his ego has risen above the planes of mere intellectual existence. With our discriminative intellect, we judge and classify the world outside as good or bad, beautiful or ugly, joyful or sorrowful. Our likes and dislikes are maintained and brought into play by the in-





The Art of Man Making

tellect faithfully dancing to the rhythm set by the Vasanas in each of us. "O mighty-armed soldier, he who is free from the pairs-of-opposites is easily set free from bondage." (nirdvandvo hi mahaa baaho sukham bandhaat pramuchyate). Such a one lives in a fresh field of awareness. He is free from the desires of the intellect, thoughts of the mind and the passions and lust of the flesh. He is no more a suffering mortal-he soars to the stature of a God-man on earth.

A seeker in the early days of his Sadhana cannot hope all of a sudden to achieve this egolessness, this state of Sannyasa.

“One who is free from the desires of the intellect, thoughts of the mind and the passions and lust of the flesh, is no more a suffering mortal. He soars to the stature of a God-man on earth.**”**





The Art of Man Making

Hence Krishna insisted that the performance of action is easier than the renunciation of action.

Through selfless dedicated actions undertaken in a devoted Yagna spirit, the existing Vasanas can be exhausted and thus is achieved the final victory over the ego and its tyrannies.

Totally selfless, divinely prompted, sheer inspired activities can spring forth only from one in whom the ego is no more blocking the flood of the Infinite Melody. One through whom It flows in an unimpeded flow is a true Sannyasin. Sublimation of the ego is the goal-desireless activity without anxiety to enjoy the fruits is the means. Pursue the means and reach the goal in time.



Jivanmukta

Wandering In Himalayas

109

Khocharnath contd...

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj



JIVANMUKTA

The next day at about 8 or 9 a.m. we resumed our ascent. Before us stood the famous Yaree or Nara Pass (17,000 feet), which forms part of the northern boundary of Nepal. As we went higher up the peak totally devoid of vegetation, my heart began to thrill with joyful surprise at the Divine beauty of the sights around us. And naturally, I began to climb with still greater vigour, forgetting the exertion and the difficulties of the ascent. On the exten-





Jivannukta

sive plain of the pass, we saw chamari cows freely grazing in large numbers. Before 2 or 3 p.m. we reached the head of the pass, and the sight that greeted us was of indescribable loveliness, and what we saw to the west of the Nara Pass was enough to raise the mind of any spectator immediately to a higher plane. It is impossible to describe the beauty of those unending chains of snow-covered mountains dazzling like mountains of silver in the glow of the afternoon Sun. There are certain things in the world like the sweetness of honey which can be enjoyed but not described. The beauty of the scene around Nara Pass may be included among them. I am guilty of no exaggeration when I say that the peaks of snow glittering brightly in the Sunshine kept me rooted to the ground for a long time. Chaukham-ba peak near Badrinath, Sumeru, Kedarnath, and other peaks further west are supposed to belong to these chains of snowy mountains.





Jivannukta

As the Yaree Pass is a bare plain, ever basking in the Sun, all the snow had melted away and the way was clear for us. From the pass began a steep descent. Every mountain climber knows that descent is more dangerous than ascent. So we proceeded slowly and with great care until, after several hours of anxious toil, we found ourselves on the bank of the beautiful Karnali. Following a narrow zigzag route along the bank of the river, we moved forward. Now we were on Tibetan soil. It is the crest of Yaree Pass that separates Tibet from Nepal. Khochranath was the first village we had to pass through in Tibet. We had not proceeded far in that direction when the Sun set. Darkness was fast coming on. We were weary and exhausted. Having toiled all day, without agreeable food or drink, we could hardly proceed any farther. Besides, our brahmin attendant was lagging far behind





Jivannukta

in the company of other sadhus. Our extra clothing and sattv flour were with him. To leave him behind was not merely imprudent, but ill manners. So we thought of halting somewhere on the way for the night, but we could find no suitable place. We were therefore compelled to push forward, leaving our attendant to overtake us when he could. By this time the twilight faded away and night descended upon the earth. We, therefore, proceeded half walking, half running to reach safety. Crossing the timber bridge over the Karnali, by the grace of God, we somehow arrived at the well-known Khochranath monastery on the other bank of the river.





जगद्रक्षायै त्वं नटसि
ननु वामैव विभुता ॥



STORY

Section



BHIMA'S STYLE



Once an old and impoverished brahmin came to see King Yudhishtira at his court on an evening. He prayed for monetary help to conduct the marriage of his daughter. Yudhishtira told him to come to his palace the next morning to collect the money. The brahmin, who was full of hope that he would get help from the benevolent king on the same evening was disappointed and left the palace as he was to walk all the way from his distant home again the next day.





Bhima's Style

After a while, there was a huge noise of beating of drums and blowing of conches outside the court. It sounded similar to a typical occasion when a king returns to the palace after successfully winning a war. Yudhishtira was surprised to hear the noise. He sent his messenger to find out what is happening outside the court.

The messenger came back and reported that it was all done at the instruction of Bhima. Yudhishtira sent a word to his brother Bhima to come and meet him at once. Bhima came and bowed before the king. When asked what he had done, Bhima said, "Dear brother, I arranged everything to celebrate your victory!"

"Victory of what? Where is the war?" asked Yudhishtira with surprise.

Bhima said, "This victory of yours is greater than winning a war. Brother, you asked the





Bhima's Style

old brahmin to come tomorrow and collect the dole. In the present times, when no one can ever predict what will happen in the next moment, you were sure enough to live till tomorrow morning; it means you have conquered death. That's why I arranged the celebration!"

Yudhishtira, a man of dharma and wisdom immediately understood what Bhima was driving at. He thanked Bhima for reminding him about the ephemeral nature of human life and the need to take instant decisions when it comes to doing an act of charity for the sake of the poor. He immediately sent his messengers to fetch the old brahmin and gave him money sumptuously for celebrating his daughter's wedding.





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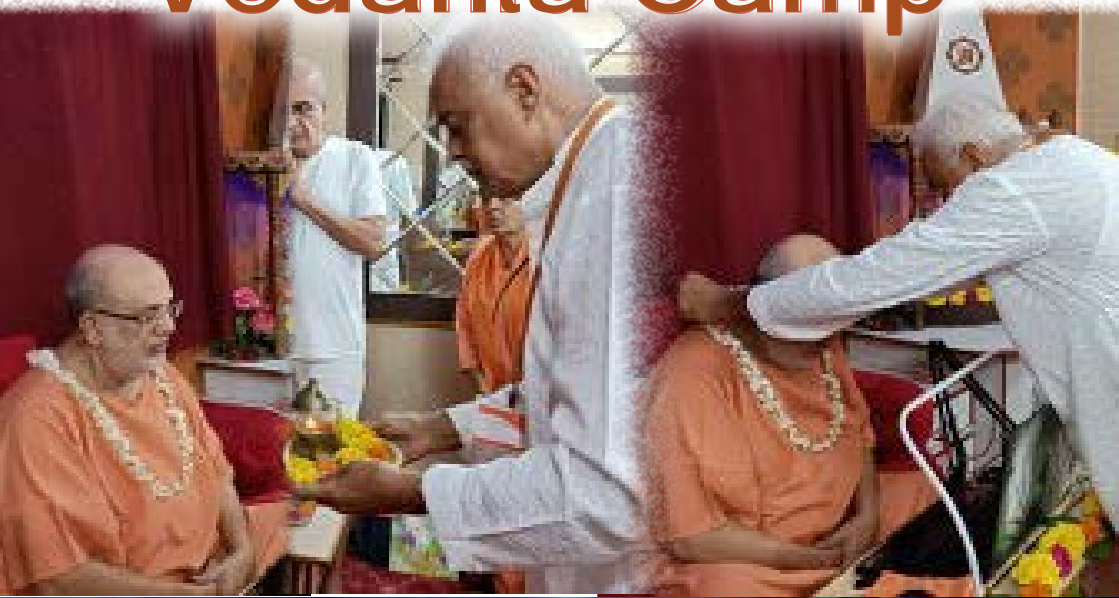




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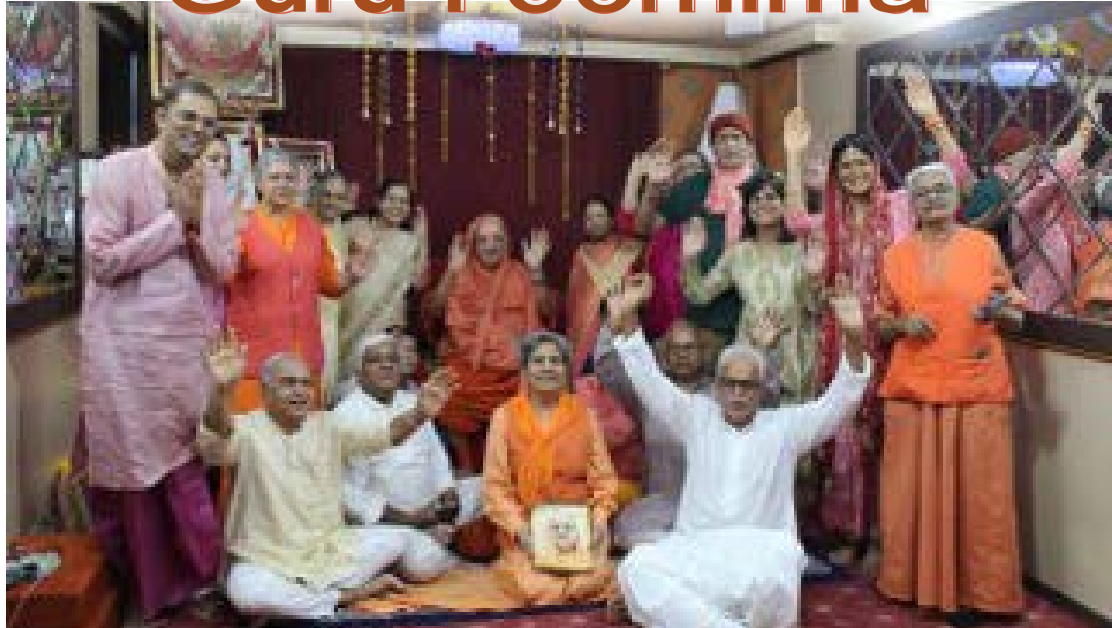




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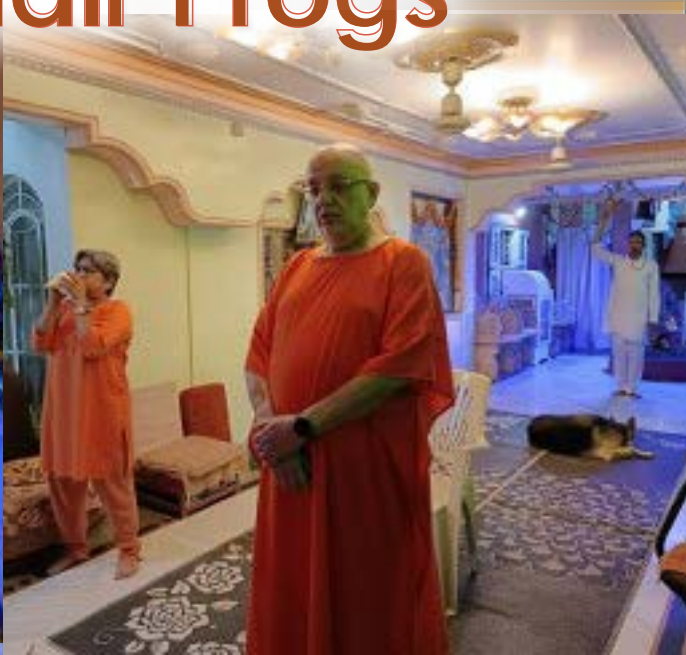




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